

शारदा प्रकाशन - 20

शिव-सूत्र

(आचार्य वसुगुप्त की दिव्य दृष्टि)

SHIVA-SUTRA

(DIVINE VISION OF ACHARYA VASUGUPTA)



Dr. Chaman Lal Raina

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— DR. CHAMAN LAL RAINA

PRAKASHAN VIBHAAG

SANJEEVANI SHARDA KENDRA

Anand Nagar, Bohri, Jammu.

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FIRST EDITION	-	JULY - 2017
COPIES	-	1000
PRICE	-	Rs. 40/-

Painting on the cover page
- *Dr. Abhinav Kamal Raina*

PUBLISHED BY :

PRAKASHAN VIBHAAG
SANJEEVANI SHARDA KENDRA
ANAND NAGAR, BOHRI,
JAMMU.
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समर्पण

मेरा सामर्थ्य इतना नहीं है कि भगवान शिव के सूत्रों पर कोई समीक्षात्मक दृष्टिकोण प्रस्तुत कर सकूँ इसीलिए शुक्ल यजुर्वेद के ३४वें अध्याय के आरम्भ में दिए गए छ मंत्रों के अंतिम चरण के एक मंत्रांश 'तन्मे मनः शिवसंकल्पमस्तु' की शरण लेते हुए अपनी बात कहने का श्री गणेश करता हूँ। इस मंत्र का भाव यही है कि मेरे मन का संकल्प शिव हो, मेरा मन शांत हो, शुभ हो, कल्याणकारी विचारों की ओर अग्रसर हो। जहाँ 'तन्मे मनः' शाम्भोपाय का स्रोत है वहीं त्र्यम्बकं (महामृत्युञ्जय) मंत्र शाक्तोपाय का माध्यम है।

ॐ त्र्यम्बकं यजामहे सुगन्धिं पृष्टिवर्धनम्।
उर्वारुकमिव बंधनान्मृत्योर्मुक्षीय माऽमृतात्॥

भगवान शिव को समर्पित महामृत्युञ्जय का यह शक्ति प्रदान करने वाला मंत्र मृत्यु को जीतने वाला मंत्र है, जिसमें मृत्यु से मुक्ति देने की प्रार्थना की गई है। ऋग्वेद से लेकर यजुर्वेद तक इस मंत्र का उल्लेख है। यह रुद्र देवता के रूप में भगवान शिव की स्तुति हेतु की गई एक वंदना है। भगवान शिव को त्रिदेवों में संहार का देवता माना गया है। वहीं ताण्डव नृत्य करने वाले शिव आशुतोष भी बन जाते हैं और लास्य नृत्य के फलस्वरूप जगत का कल्याण भी करते हैं।

सर्वशक्तिमान भगवान शिव ने जगत कल्याण के लिए ही इस मृत्युलोक में शिवसूत्रों की आधार शिला रखी है, और उस पावन शिला पर ज्ञान की वह अजस्रधारा प्रवाहित की, जिन्हें बाद में शिवसूत्र के नाम से जाना गया। शिवसूत्र उन ७७ सूत्रों के समूहों को कहते हैं, जिनको सर्वप्रथम नौवीं शती के आचार्य वसुगुप्त ने जगत् के समक्ष प्रस्तुत किया। ऋषि वसुगुप्त पर शिव की असीम कृपा थी। शिव की भक्ति भावना और अटूट साधना के फलस्वरूप ही वसुगुप्त को श्रीनगर के महादेव पर्वत के दामन में विशाल पत्थर पर खुदे हुए शिव द्वारा बताए गए सूत्र मिले थे।

not
emphased

यह विशाल पत्थर आज भी दाछी ग्राम में नदी के किनारे विद्यमान है। इस पत्थर को स्थानीय कश्मीरी भाषा में 'शंकर पल' (शंकर की शिला) के नाम से जाना जाता है। कहा जाता है, कि भगवान शंकर ने स्वयं स्वप्न में दर्शन देकर आचार्य वसुगुप्त को इन सूत्रों के प्रगटीकरण का रहस्य समझाया था और उस निर्धारित स्थान पर जाने के लिए कहा था जहां सूत्र एक विशाल शिला पर उत्तकीर्ण हुए थे। यह वसुगुप्त के लिए वह दैवी क्षण थे जब उनकी आंतरिक शक्तियां जागृत हुई थीं और उन्हें शिव का साक्षात्कार हुआ था।

शिवसूत्र का प्रथम सूत्र ही इस सत्य को उद्घाटित करता है कि चेतना ही आत्मा है। यह दैवी जागृति है। वास्तव में शिवसूत्र त्रिकदर्शन का आधार है। इसमें जीवन जीने का दर्शन है। त्रिकदर्शन — आगम, स्पंद और प्रत्यभिज्ञा शास्त्र पर आधारित है। शिव सूत्र में ज्ञान अधिष्ठान मातृका का वर्णन है। ये सूत्र हमें ज्ञान के स्रोतों से परिचित कराते हुए अक्षर के उच्चारण की शक्ति का आभास भी कराते हैं। ये श्वास की नैसर्गिक शक्ति, सुषुम्ना नाड़ी के बारे में हमें बताते हैं। जिसने अपने आप को साध लिया हो अपने स्रोतों को पहचाना हो और इस स्रोत में समाहित हो गया हो, उसे प्राणायाम करने या फिर श्वास को साधने की आवश्यकता नहीं है। उसका श्वास किसी भी नाड़ी में वास करता है। आणवोयाय के अंतर्गत सूत्र 44 में इसी कथन की ओर संकेत किया गया है कि जो उद्गम स्रोत में वास करता हो उसे सरिता या नदी कहां भिगो सकती है।

बहुभाषाविद् संस्कृताचार्य डा चमन लाल रैणा भारतीय संस्कृति के ऐसे विरले मर्मज्ञ हैं, जिन्होंने दुर्गा सप्तशती, श्री ललिता सहस्रनामा, श्री इंद्राक्षी, श्री रूपभवानी रहस्योपदेश का अंग्रेजी में तथा शारिका सहस्रनामा, श्री राज्ञी सहस्रनामा का हिन्दी में अनुवाद किया है। डा. रैणा चक्रेश्वर निरूपम, त्रिकाचार्य स्वामी श्री राम शतस्तोत्र नामा उनके अन्य शोध कार्य हैं। लेखक के साथ-साथ डा. रैणा एक सफल चितरे भी हैं। पुस्तक के आमुख पर छपा रेखाचित्र उनकी कला का ही एक उदाहरण है।

डा. रैणा ने 77 संस्कृत सूत्रों का कश्मीरी एवं अंग्रेजी में अनुवाद किया है साथ ही पुस्तक के प्रारम्भ में शिव दर्शन की समीक्षा करते हुए त्रिकदर्शन के मूल तत्वों को हमारे समाने रखा है। छह अध्यायों में विभाजित पुस्तक में जहां वसुगुप्त की आंतरिक शक्ति, शिव सूत्र से उनके सम्बंध को स्थापित किया गया है वहीं शाम्भोपाय, शाक्तोपाय और आणोपाय की व्याख्या भी की गई है। पराकाष्ठा तक पहुंचने का मार्ग शाम्भवोपाय हैं। शक्ति के द्वारा ज्ञान के मार्ग तक पहुंचने का माध्यम शाक्तोपाय है और शिव तक पहुंचाने का साधन आणवोपाय है। यही तीन शिवसूत्र के मुख्य स्तम्भ हैं।

नमन है उस शक्ति को जिस के माध्यम से जगत् को यह अपौरुषेय ज्ञान प्राप्त हुआ। यह नमन है आचार्य अभिनवगुप्त को जिन्होंने शैव दर्शन के अलौकिक ज्ञान का चिंतन-मनन कर प्रचार प्रसार किया। ऐसे कई विरले शिव दर्शन के तत्वज्ञों को नमन।

इस पुस्तक के व्याख्याकार लब्धप्रतिष्ठ विद्वान डा. चमन लाल रैणा के प्रति आभार व्यक्त करता हूँ, जिन्होंने अपना बहुमूल्य समय देकर शिव सूत्र के इस ज्ञान को और सहज-सरल बनाया।

इस पुस्तक के संदर्भ में सुधी पाठकों की प्रतिक्रिया की प्रतीक्षा रहेगी।

डा० महाराजकृष्ण भरत

विषय सूची

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INTRODUCTION

स भगवान् अनवच्छिन्न प्रकाश आनन्द स्वातन्त्र्य परमार्थो महेश्वरः
-ईश्वरप्रत्यभिज्ञाविमर्शिनी-

"He is that Illustratious one, who is All Light, Bliss, Absolute, transcendental Divinity, being Maheshvara as sublime truth". This is verily, the innate nature of Shiva, who is to be reached through various modes of understanding. This gives birth to the Shaivistic philosophy of Kashmir.

The philosophy of an individual does not grow in a vacuum. It is, of course, related to the environment with respect to time and place. The situation demands a rethinking on the basis of inference, verbal testimony, and perception. In extra-ordinary situations, the intuitive faculty of a person who is revered as Rishi-Vedic and or Agamic, presents new thought, which bring peace, enthusiasm and higher thinking in a very mystical way.

The Nilmata Purana deals with the sacred places, revered as 'Tirthas', along with rituals and the ceremonial procedures within the orbit of the then Kashmiri socio-religious ethos. In the valley of Kashmir, almost all the Tirthas are close to the water bodies — like the Vitasta river, popularly known as 'Vyeth', Manasbal, Sheshnag, Panchtarni, Ponds/Kund like Shri Raginya Devi's abode at Tullamull, and the Siddha Peethas like Chakreshwara at Hari Parbat, Hareshwar and Dhyaniashwar.

As said in the Rajatarangini - "Mahadeva" is the western most peak of the highest ridge of the mass of mountains lying between the Sindh Valley and eastern range of mountains", quotes Dr. Ved Kumari in the Nilamata Purana, Part I.

Mahadeva is the name of the 'Giri' or hill / mountain, which suggests that this mountain is very sacred in the Shaiva Philosophy read with the religious thought of Kashmir. Mahadeva is an epithet or an attribute of Shiva, who is Amreshvara – Swami Amar Nath in the cave of the Himalaya in Kashmir, where Shiva is adored in the form of Ice-Lingam. This is the 'Svayambhu' – self existent form of Mahadeva. Haramukha or Haramukut Ganga is also related to the Shaivite thought, tradition and philosophy. These basic texts and traditions in Kashmir gave rise to the Trika Darshan or popularly known as Kashmir Shaivism.

After great deliberation, the name of Kashmir Shaivism to this great treatise in the field of higher spiritual learning was assigned, by J.C. Chatterji in the year 1914 A.D., published by the then Research Department was under the title "Kashmir Shaivism". This system of Indian Philosophy is known as the Trika Shasana as well, or simply the Trika. The word 'Trika' can be translated as the triadic in English.

The Trika philosophy is not only pure philosophy, but the integral system of Yoga, Darshana, Upasana and Pratyabijna, including the Krama 'क्रम' system, within the orbit of the Sanatan Dharma – the Eternal religion of the humanity. The Trika approach to divinity, which is the ultimate awareness is to be in tune with Shiva-consciousness in one's thought and deed. And to see and feel no द्वैत Dvaita/duality between the self and Shiva. The approach should be that of 'मम-त्वदेभेद' 'mama-tvadebheda', or no differentiation as the quintessence of the Trika, taught by the Great Acharya Abhinavagupta. To witness the beauty of the 'thirty six' tattvas, as explained in the परा-प्रावेशिका Para Praveshika, is a given mandate for the practitioners of the Kashmir Shaivism, as explained by the Acharya Kshemaraja.

Para Praveshika is the seed of the Kashmir Shaivism. For understanding the Shiva Sutra, an aspirant is desired to study the

Para Pravesika, in the first instance, as that fundamental text is the *Bija Roopa Trika Shastra*. Para Pravesika is the Primer of Kashmir Shaivism. Main facets of this text is that *Parmeshvara* is *Prakasha* All Light, which is the Atman of all that exists. *Prakasha* is also the *Svabhava* -innate nature of *Vimarsha*. *Vimarsha* is the *Sphuranam* throbbing through the form of universe, and is the vibrational source of the light, which is apparent universe. It is the *Pratyaksha Svyroopa*/ immanent form of the Jagat- the manifested universe along with the dissolution or absorption of the universe. It is verily, the *Aham*/ true Self. Had there been no - *Vimarsha*, then there would have been no life, and no *Ishvara* - Supreme Sovereign Shiva. Shiva is the *Adi* as well as *Anadi* - the beginning and beyond the beginning. The whole creation is the *Shiva Yajnya*.

It is to be understood as *Chit*-consciousness, *Chaitanyam*-power of comprehension, which is '*Svara sa Udita*' - Self evolved transcendental word / transcendence in the speech. *Vak* gets its source from that eternal throb, which is known as the *Sphota*.

This *Vimarsha* is *Svatantrya*-the Free will without any restriction. It is nature of Shiva, being immanent and at the same time transcendent,

Associated with Shiva is *Aishvarya*-the Sovereignty and supremacy over every action. That is really, the *Svachhanda Bhava* of Shiva. It is the nature within *Vimarsha* of *Kartitva*-doing and/or non-doing, or otherwise doing. It is the nature of *Sphurta*—throbbing /blossoming, *Saarah*-quintessence, ? *Hridayam*--the inner recesses of Divinity, also *Spanda*- self vibrating force, as explained and made clear with terms found in the *Agama Shastra*.

The Trika word is triadic being triad an adjective. The Trika is masculine in usage, but its branches are the nouns, known as the Agama, the name of a Shastra/scripture, where Tantra is the name of the methodology of practice and its application, *Pratyabijna* is the name of philosophy of realization of the conscious self within the realm of Absolute Shiva, with form and even beyond form.

Tantra, is the name of the module covering the method of practice and its application, as the constituent of the '*Shiva*

Kévaloham'-I am Shiva and Shiva alone,Pratyabijna is the name of philosophy,explaining in length and breadth the doctrine of being in the Shiva nature,not in word alone,but in deed,say in every breath of life.

Though the Trika is non-dualistic in content, yet this philosophy is occult in the sense,that the phenomenal world is not wholly understood by the human intellect.

It appears to be a divine puzzle,filled with the essence of Shiva. Therefore, it is spiritually oriented *Rahasya*, to be translated as mysticism.This has been established in the Shiva Sutra *Vimarshini*.The title of the text,itself suggests that the core message of the Shiva Sutra is the *Vimarsha*, identified with its Shakti, That is *Vimarshini*.

The concept of the Svatantrya , is inherent within the innate nature of Parama Shiva.It is of course in its extended and accelerated dimensions dealing with the Triune of the manifested world, where human being along with other embodied souls have their significant role to perform.Hence the word *Karta*, *Kriya* and *Kartitva* are the root dimension of the Shiva-consciousness. It glorifies the very fabric of Shiva. That is its Svatantrya, the free-will of *Kartitum*, *Akartitum* doing and of not doing any action.

The Trika is the out burst of the spiritual essence of the *Siddha Tantra*, *Netra Tantra* and the *Malini Tantra*.The Trilogy of these *Tantra* thoughts are three dimensional in the context of Shiva and Shakti within the multifaceted universe,which is static and dynamic as well. The beauty of this '*Tantratraya*' lies in the concept of the *Bija Mantra*, related to the Primal sound, the very linguistic basis of devotees aspiration to be in close proximity with Shiva, through the understanding of *Bheda*/differentiation, *Bhedabhedal*/differentiation within integration and finally *Abheda* between *Shiva*, *Shakti* and *Nara*. Though the Shakta Agamas speak of *Shiva Shakti Ekaroopah'*,yet in the ritualistic Puja, Shiva is adored in the Lingam, and Shakti in the Yantra,where the central Bindu is the Parama Shiva, according to the Shakti tradition.

This text is the foundational module for learning the realistic approach to Shiva, through the process of an idealistic approach or way to life through ascent (आरोहण) to the Shiva Tattva – The Ultimate.

Kashmir Shaivism is Yogic in spirit, ritualistic in pattern, philosophic in reason and theological in essence, as said by Swami Lakshman Joo, in his lectures.

The mission or aim is the setting of the intentions to perform a specific Sadhana, in the world. This is essential to accomplishing great thing. It is the creativity of the soul to serve the self and the manifestation around. Hence, an integration is seen physically and spiritually in the grand universal stage of the 'Jagat' – Universe, as being the substance of Shiva and Shiva alone.

Hence the aphorism नर्त्तक आत्मा – 3.9 (S.S.).

In the Trika way of life, Shiva is not नेति – not this, but "इति, अहम्, इदम्" which acknowledges....., "This is, I do exist, this manifestation is real". Nothing is like "माया", it is a veiling. The moment, veil is taken off or gets off through the scriptural studies and practices, associated with the grace of the Guru, the 'Nara' realises the oneness of Jiva with Shiva. This is the true and right connect. It can be said as the higher mark of the composite स्पन्द – Spanda between the प्रमाता and प्रमेय, through the प्रमाण of the

एवमेतदिति ज्ञेयं नान्यथेति सुनिश्चितम्।

ज्ञापयन्ती जगत्पत्र ज्ञानशक्तिर्तिगद्यते॥

- मालिनी विजयोत्तरतंत्र, अधि ३:६-७

This is to be known, not the other things, which do not stand with – this existence. This needs to be made confirmed. The main focus of being aware of the (Shaivistic) knowledge, where the signficance of human experience towards Shiva, is to be activated through प्रकाश and विमर्श, which is अमृतेश मुद्रया,

अमृतीकृत्य as recited during any Puja or ritual, at the time of offering the अन्नम् to Shiva. Hence known as self identification with Shiva – the ultimate, through अन्नम्, the physical reality.

Since truth, which is प्रकाश – the Eternal light is the स्वभाव innate nature of Shiva, thus the methodology adopted by the seeker is to see "प्रकाश रूपता चिच्छक्तिव" – says Tantrasara, page 6.

Thus Abhinavgupta affirms that the conscious force within the embodied soul is in essence of the Prakasha. This is in a way to find the roots of Kashmir Shaivism in the Shiva Sutras, perceived by the Acharya Vasugupta, through the Divine grace of Mahadeva at the spot, known as शंकर पल or a rock inscribed with Sutras.

शाम्भवः शक्तिजा मंत्र महेशा मंत्र नायकाः ।
मंत्रा इति विशुद्धाः स्युरमी पञ्चगणाः कुमात् ।।

- तंत्रालोक - भाग/६

Mantra Nayaka, which is meditating upon the Mantras adopted from the Shambhavi and Shakti Upayas, related to *Mantra-Maheshvara*, the Trika Alphebhets of excellence are pure in nature. They are like the waves, adored as the five fold tatvas - Earth, Water, Fire, Air & Space.

I thank the President, other members of the Sanjeevani Sharda Kendra for inviting me to write on the *Shiva Sutra*. I thank Dr. M K Bharat, to write the Samarpan, as a foreword to this phillosophic monograph.

I have translated in Kashmiri and English, as literal as I could, the Triune of this Sutra. It is for the readers to understand the inner dimensions of this Shiva Sutra, for arriving at the nature of the Upayas.

ACHARYA VASUGUPTA

Most philosophers are more interested in a social thought, wedded with the spiritual understanding and theological leaning. In the case of Acharya Vasugupta, the spiritual understanding was more Vedic ritualism of the Rigvedic and Yajurvedic Mantras, related to Agni, Prajapati, Indra, Varuna, Shri, Prithvi, Lakshmi, etc. as inherited by the Kashmiri Pandit heritage through the authorship of Laughakshi Muni's Paddhati. Buddhism especially Mahayana also influenced the Kashmiri way of life, but there could have been a dividing line between the Buddhist approach to life and the Vedic mandate to life, read with the Puranic system of Puja – Worship, known as the पंचायतन Panchayatan Puja, still prevalent in the Kashmiri Pandit religio-spiritual ethos, as observed in the Yajnas, current in KP Diaspora, as well.

A reconciliation was warranted by the situation and an under current of Shaivistic approach to life, and life after was felt, to suit the Nilamata Puranic tradition, and a light of philosophic trend.

Vasugupta emerged on the socio-religious scene. His inner psyche was very spiritual, a man of great depth in understanding the word Shiva as found in the Raudri रौद्री of the Yajurveda, where Shiva is both immanent and transcendent.

ॐ नमः शम्भवाय च मयोभवाय च

नमः शंकराय च मयस्कराय च

नमः शिवाय च शिवतराय च।

Here, Shiva is शम्भवाय, always is peaceful, related to the Shambhavi State मयोभवाय is the giver of perfection and the effect of creation, शंकराय is the giver of tranquillity, harmony between body and mind, मयस्कराय is he, who creates the

cosmic art of manifestation. शिवाय is peace, progress, prosperity (immanent and transcendental). Lastly, शिवतराय is transcending all the three Gunas, which are bound by the laws of प्रकृति – the Mother Nature.

Vasugupta, was a seer – a मंत्र दृष्टा, an Agamic Rishi, a blessing in person, offered to Kashmir by Shiva himself. He had reached the inner and higher realms through a luminous path of Shiva with all the attributes of the Yajurvedic Shiva. In the process of the journey to consciousness, he was a realized human being. He had a dream and witnessed Shiva, imparting him the message of pure consciousness, thus instructed him to go to a particular spot (naturally, a Siddha Peetha) to find a big rock (known as Shankar Pal) for receiving the mysteriously inscribed Sutras. According to Sri Aurobindo's philosophy of the Integral Yoga, these moments of life are termed as the Divine hours or the भाग्यद् मुहूर्त for higher evolution. It was a transformation from physical to the spiritual.

These hours are for the collective liberation of mankind, hence, the theory of the Divine descent, or दिव्यारोहण, to teach Integral Yoga. The twin moments of ascent and descent are very much described in the Mantrik Puja of Sri Chakreshvara at Hari Parbat. Vasugupta got the celestial prize, in the form of Sutras. We are the inheritors of that spiritual heritage.

The word Sutra is aphorism in English language. Sutra is the combination of minimum words put in a phraseology, to convey the complete meaning of the thought. सूत्र is known as सुथुर in Kashmiri language, which means pure in essence, very soft and delicate and used for initiation during the उपनयन संस्कार—thread ceremony. The Sutra stands for purification, refinement, brevity and precision. Linguistically, it is easy to remember a Sutra. It is just like the Bija Mantra of the Vedas, as the Primal sound is itself a complete Sutra. A Sutra is always written in the prose style. It contains a truth of general import. Being a self evident truth, a Maxim and saying can be used as synonym for aphorism. Since this Divine revelation has been given to Vasugupta by Shiva Himself. Hence the name Shiva Sutras.

FORMAT OF THE SHIVA SUTRA

The Shiva Sutra is the garland of the Seventy seven aphorism or maxims, which have three sets. The spiritual atmosphere is found in the mysticism part of this Agamic branch of Kashmir Shaivism. These Sutras are viewed as the उन्मेष opening of the eye for Vasugupta, who viewed it, contained it, got absorbed in it and then made open for the aspirants, to lead the aspirants from dawn to higher dawn. It is a boon from the sage for the complete transformation and spiritual transfiguration of all the parts of the embodied existence and for feeling the glory of the Shiva-consciousness. It is a 'waking union of the 'नर' nara/ embodied soul with Shiva- the Absolute Reality.

These Sutra though in number are seventy-seven, yet form the 'Shabda-Sadhana' (शब्द साधना) – meditating and uniting with the word, said in Shaktopaya (शाक्तोपाय) as the Matrikachakra Sambodha (मातृकाचक्र सम्बोधः). It is an open eyed view to see the Shiva manifest in all the creation, either dormant or manifest energy. Absolutely, the study of the Sutras bring attainment of integral union in every nerve, cell and which is existence or *being* of the aspirant.

Strictly speaking, these Sutras, when understood and applied for through conscious mind bring reality to that point, which can not be altered, or can not be put to any mutation. It is of being receptive to the three modes of realizations.

A system of notation for bringing the new depths of Divine Shakti, through Sadhana, while living in the गृहस्थ 'grihastha/life for house holders, is undoubtedly experienced. It arouses the "Kundalini Shakti" within, to see the immortal Shiva, through

various facets, which are within the realm of Agamic tradition, not different from the integrated solution to Bhakti, Upasana and Jnana.

The Shiva Sutra era is said to be the latter part of the eighth century AD. This period can be said to be the recipient's period of अनुग्रह or grace. It is the Divine grace, which is an appropriation of being in the state of intuitive mind, alongwith the overflowing vitality as long as the 'Upasaka' desires to have that faculty. In a sense, this is the स्वच्छन्द 'Svachhanda nature' which is realized by the aspirant.

आत्मैव सर्वभावेषु स्फुरन्निर्वृतचिद्वपुः ।

अनिरुद्धेच्छाप्रसरः प्रसरद्दृक्क्रियः शिवः ॥

The Ichha Shakti of Shiva is the 'Svatantrya Shakti' or 'Svachhanda' nature, which is in the 'Abhedha' or non dual state of existence. It sprouts, blossoms and bears fruit to be shared by one and all. The Shiva-Drishti confirms that the Atman/Self does act and proceed into the realm of Shiva, through the ascent of the 'thirty six' tattvas known as षट्त्रिंशत् तत्त्व. The Kashmiri saying attributes to this sublime thought in the phrase like – शयत्रह सेन्दरन तल खँटिथ छि शारिका....., what a wonderful approach to the beautiful axiom of being in the शाम्भवी अवस्था, where grace is the essential nature of the Divinity. He or She is said to be a realized Atman, who is aware of the Supramental Truth - consciousness rendered overtly operative on earth.

Therefore, Vasugupta says :

शुद्धविद्यादयाच्चक्रेशत्वसिद्धिः ।

When the 'Shuddha Vidya' ascends, the aspirant realizes the mystique behind the 'Chakreshvara'. The thoughtless nature is maintained by the grace of the Guru.

UNDERSTANDING OF UPAYAS :

उपाय - Upaya is a Sanskrit word, which in English is translated as "Means". It is Trika Methodology to reach to supreme Shiva - the Absolute light, which in प्रकाश - Parkasha. It is often treated as Singular, though it is plural in sence. It is an action, a device, or a क्रियात्मक विधि - methodology producing a spiritual result invariably, sought by the साधक - an aspirant. In a way, the Upaya as referred to in the Shiva Sutra, is a channel, rather spiritual channel, to understand the Superme Divinity adored and meditated upon, in soul or in the perception of the Absolute Reality of Shiva Consciousness. The Para Praveshika text explains that Shiva - the thirty sixth Tattva, from Prithivi Tattva to the ultimate Shiva Tattva and conversely being the आदि तत्त्व - first Tattva, in the realm of Shiva Tattva to the Prithvi Tattva. This process is termed as आरोहण Arohanam- ascent and अवरोहण Avarohanam - descent. This is the beauty of the Kashmir Shaivism, that descends and the Jiva ascends and the process is also inversed, as per the mental attitude of the aspirant. The meeting place of the ascent and descent is known as the Shiva Yoga, through the process of Shambhavi Upaya. The great example of this Upaya is seen in the Vaakhs of Shri Lalleshvari.

The Kashmir Shivism explain the concept of Shiva as सर्वत्रय्युक्त - omnipresent, सर्वज्ञ - omniscient and सर्वशक्तिमान - Omnipotent. The destiny of the human being lies, in his own deeds, but man has the potential to change the recourse of his /her destiny, when resorts the Shambhava Upaya. *Shambhava - Upaya* is considered as the Divine Means - the means to raise the status of an embodied soul, which is जीवात्मा - Jivatman or नर Nara or अणु "Anu" into the realm of this highest Spirit, where consciousness is attuned with the Spirit of Shiva. This is verily, the reality of चैतन्यमात्मा or a unique identity of body,

mind and soul, into the अमृतेश्वर – the Immortal one. No differentiation is seen, felt or realized, but is serene in nature, where coolness and unqualified identity lies with the seeker and the sought. In the Shaivistic language, it is the identity of प्रमाता – Pramata / Subject and प्रमेय – Prameya / Object, the प्रमाण – Praman / Proof is the सत्यं सुन्दरं, चैतन्यं स्वच्छंदं स्वरूपं – Satyam, Sundram, Chaitanyam Savchhandam Svaruupam is also सर्वत्र व्याप्तम् – Sarvatra Vyaptam. Acharya Abhinavgupta identified himself to व्याप्त चराचर भाव विशेषं, तन्मयमेकं अनंतं अनादिम् – at the departure from his physical sheath and entering into the highest realm of Shiva. This is the स्वच्छंद-भाव, in the pathway of Shambhavopaya.

Shakta-Upaya, the Empowered Means (Mind), is more reflecting the mind and its power to enforce the human faculty through Shakti. Understanding of the thirty-fifth Tattva, which is abiding in every nerve, cell and tissue of the Jivatma in the form of Shakti, as awakening, of the highest order. Thus having the mastery over the siddhis, as stated in the Vignyana Bhairava as well. It is realistic knowledge. All Ichha, Jnana Kriya Shakti become the unit, which makes the Sadhaka feel the energy within and becomes active both physically and spiritually. Strictly this is the Samvit Shakti. The main object is to see the world of perception, that is manifestation and beyond into the higher realm of Divine Mother Shakti, which in the limited sense is the Poorna Prakriti as well. To love Prakriti and to identity himself/herself with the mainfestation is to understand reality through Shaktopaya.

The Anavopaya is to see the Reality in all and see no differentiation in इदं Idam/ this and तत् Tat/ that. The Tatbhava is the core issue of the Aanavopaya. Anava Upaya is the means through very limited means of body and matter, acting as a realization of Parma Shiva, where स्वातंत्र्य शक्ति – Svatantrya Shakti is the true freedom, associated with प्रतिभा intuitive faculty.

SOURCE OF THREE UPAYAS

1. शाम्भवोपाय – Shambhava Upaya

उपाय is a way out to reach the ultimate, as said in विमर्शिनी to शाम्भवोपाय – Shambhava Upaya or the means focussing on Shamboo, who is both immanent and transcendental, A Sattva force of appreciation is seen to shower the blessings of infinite wisdom to live in the world, where there is all peace, perfection and purity.

An aspirant prays for the शाम्भवी अवस्था, in the पञ्चस्तवी saying,

अवस्था शाम्भवी मे अस्तु, प्रसन्नोऽस्तु गुरुः सदा

— घटस्तवः २१

Here, the Shambhavi State is the Abheda/Non-differential state of existence, between the aspirant or seeker and the Divine, who is Shiva, whose nature is that of शम्भु Shambhu (वि० शम root+ भू + डु). It is that Guna of Shiva, which bestows आनन्द Ananda/Bliss and समृद्धि prosperity while passing through the Shambhavi state of mind.

The thoughtlessness is the main source of Shambhava Upaya, or methodology.

परमात्मा शिवो हंसस्त्वपरेण समन्वितः।

परतः प्रणवान् पञ्च पुनरेव वदाम्यहम्॥

— स्वच्छन्दतन्त्रम् ६/२५

The Ultimate Divine Being, who is Paramatman is Shiva, is the integration of 'Hamsa' – or the reversed सोऽहम्, and over transcends that. He is within and beyond the five vital breaths of प्राण, अपान, व्यान, उदान, समान – prana, apana, Vyana, Udana, Samana through प्रणव – the Primal sound – ॐ OM/AUM. Thus the emphasis is laid on the पञ्च प्राणम्, the five steps of breaths within the Dhvani OM, which has been further explained in the ध्वन्यालोकः, which substantially is the cosmological harmony. Shiva in OM sound is everywhere, when we experience the harmony of Jiva with Shiva. Then the conflict, fear, tension and depression, with which human being is familiar, seems unreal.

2. शाक्तोपाय Shaktopaya

It is also known as the ज्ञानोपाय – the realization through Shakti, revered as the ज्ञान Jnana or Jnan Shakti. In this methodology, an aspirant need not to be aware of him/her breath, or to recite the Mantra and be focussing on any particular point, as initiated by the Guru. Rather, he/she has only to focus on that Shiva, that is found in actionless actions. It is just like the नदीप्रवाह – flow of the river. The Yogi can centre its energy between one thought and another thought. In short, the Yogi needs unbreakable awareness – that is to see his/her breath within the breath of Shiva and correspondingly, Shiva in Jiva.

Shiva and the Universal consciousness is One and only one. It is the philosophical stream, thus this Shaktopaya has given birth to the Shakti doctrine of Kashmir. Spreading its canvas from the क्षीर भवानी राज्ञी देवी Kshir Bhavani in the कुण्ड – water content, शारिका – Sharika, in the rock, महाकाली Mahakali in the कुण्ड – water content and शिला rock, त्रिपुर सुन्दरी in the Kunda, भद्रकाली – Bhadra Kali, in the woods, along with their भैरव, known as the इहराष्टाधिपति – the guardian deities of the area.

Shaktopaya is instrumental in developing art, painting, architecture, pottery, dress around the twin forces of creativity and sustenance, in Kashmiri spiritual heritage.

3. आणवोपाय - (अणु + अणु) ANAVOPAYA

Which means the atom, even the smallest matter, but provides a way out to reach Shiva, through very smallest approaches. This approach has been analyzed through उन्मेष – the opening of eye. It is an approach in Shaivism founded in philosophic and theological reasoning. आणवोपाय is the physical concept, where motion or गति is all in and out in the anatomical structure, with respect to cytology or the cell structure of the embodied soul, which if put into constant Yogic procedures or motivation, can bring us to see Shiva in every cell, nerve, and in every unit of our physical being. Experiencing Shiva in body, has evolved the अङ्गन्यास in the Agamas of Kashmir. आणव also means the individual soul. The main focus is on the उच्चारण (breathing), कारण (organs of sensation), ध्यान (contemplation) and स्थान प्रकल्पन (concentration on some particular place/organ or cell, or the त्रिनेत्र pituitary gland, between the two eye brows. It is to feel familiar with the one pointed concentration, through seeing/observing the object, continuing breathing deeply to reach or focussing on the point. Also this is known as the बैन्दवी क्रिया – Baindavi Kriya, source being the बिन्दु, which is of course the अणु – the smallest matter within. It is Bindu, within चक्रेश्वर Chakreshwara at - Hari Parbat

With the Anavopaya, the awareness is the aid, a helping tool, as to connect the breathing point with the Chakra, the psychic points of the circular character and formation from Mooladhara to Sahsraara.

अथ शिवसूत्रम् NOW THE SHIVA SUTRA

शाम्भवोपायः-

Shambhavopaya – Means of realization, while being in the Shambhavi state, which is the state of thoughtlessness. It is self realized, an automatic means.

1.1 चैतन्यमात्मा ॥

चैतन्य (चीतन) छु आत्मा

Chaitanyam Atma

Consciousness is Atma, being the very self of the whole manifestation. It is Divine awareness.

1.2 ज्ञानं बन्धः ॥

ज्ञान (ग्यान) छु बन्धन या बँन्दिश— व्यचारुन

Jnanam Bandhah

Knowledge is bondage. Bondage is to be absorbed only with object. It is a link, a connection, to be subjugated.

1.3 योनिवर्गः कला शरीरम् ॥

योनी (यूनी) हुन्द समूह या संग्रह छु कलायि हुन्द शरीर ।

Yonivargah Kala Shariram

Classification of the Yoni – birth is the Kala/portion of the bodily frame. It is a 'Kanchukam – an outer layer or veil.

1.4 ज्ञानाधिष्ठानं मातृका- ।।

ग्यानुक अधिष्ठान/दृष्टान्त/आधार छि मातृका

Jnanadhishthanam Matrika

The Matrika – phonemes or structural sound is the basis of Jnana or spiritual knowledge.

(Matrika pujanam is the quintessential of the Chakreshvara worship)

1.5 उद्यमो भैरवः ।।

उद्यम/दृढ संकल्प या सतत प्रयत्न करुन छु भैरव

Udyamo Bhairavah

Performing the hard tasks, with resolute mind and continuity is 'Bhairava' – Bha+ra+va.

भ-Bha is creativity, र-ra is sustenance or maintenance व-va is absorption. Bhairava is the attribute of Shiva.

1.6 शक्तिचक्रसंधाने विश्वसंहारः ।।

विश्वुक-जगतुक संहार छु शक्ति-शख्ती चँकरुकिस संधानस याने यकृत आसनस मंज ।

Shakti Chakra Sandhane Vishva Samhaarah

The dissolution of the Universal lies in the unification of the Shakti Chakras.

(The Shakti Chakras are five in the Shiva Yantra or the Chakreshvara, apex being downwards, in the Moola Trikona basic triangle).

1.7 जाग्रत्स्वप्नसुषुप्तभेदे तुर्याभोग संभवः ।।

जाग्रथस्वप्न सुषुप्त अवस्थायि मंज छु तुर्या अवस्थायि मंज रलुन मुमकिन, योहोय गव तुर्या यि हुन्द आभोग वुजुन

Jagrat Svapna Sushupt Bhede Turiyabhogha Sambhavah.

It is possible to be absorbed in the 'Turiya' state of existence during the wakeful, dream and the deep sleep. Turiya is the fourth stage, known as the तदाकार stage or that form of Shiva. तत् stands for 'that', Shiva alone.

1.8 ज्ञानं जाग्रत् ॥

जाग्रथ आसुन गव ज्ञान (ग्यान)

Jnanam Jagrat

To be wakeful is the Jnana, which is true knowledge.

1.9 स्वप्नो विकल्पाः ॥

स्वप्नस अँन्दिरि छु विकल्प (व्यकल्प)

Svapno Vikalpah

The options lie in the dream state, where there is fantasy and vision. It is all momentary.

1.10 अविवेको माया सौषुप्तम् ॥

मायायि सुत्य आवरिथ सुषुप्ति छु अविवेक, याने कि विवेक न आसुन, अथवा निर्णय (न्यरनय) करनुच बुद्धि (ब्वद) न आसुन्य ।

Aviviveko Maya Saushuptam

There exists no right discrimination of knowing as what is right or wrong of 'which is Maya' – illusion or that what is measured and happens to be within limits, under the influence of deep sleep.

1.11 त्रितय भोक्ता वीरेशः ॥

त्रिवॉरिस भोग (बूग) करन वोल् गव वीरेश (इन्द्रियन हुन्द स्वामी)

Tritaya Bhokta Vireshah

He, who has control over his senses, is Viresh, the Chief among the Bhairavas. He enjoys the triadic approach to life in the form of creativity, sustaining the life and reabsorbing the life into the cosmic dissolution.

1.12 विस्मयो योग भूमिकाः ॥

व्यस्मय-अदभुत आश्चर्य छि यूगच भूमिका-जायि
बुनियाद

Vismayo Yoga Bhumikah

The foundation of the Yoga is filled with wonder, or wonderful is the basis of the Yoga.

1.13 इच्छा शक्तिरुमा कुमारी ॥

इच्छा (यछा शक्ती) गैयि उमायि हुन्ज कुमारी-कोमोरी
भाव (शोद या श्वजर) आसुन ।

Ichha Shaktir Uma Kumari

Ichha Shakti or will power is the purest form of Uma, which is Divine Shakti. Uma is the culmination or excellence of doing Tapasya/Penances, through will power against all odds. Kumari is an expression of play. It is all virginity, with no feeling of errors.

1.14 दृश्यं शरीरम् ॥

दृश्य-नज़ार या द्रेन्टुमान छु शरीर या संघटक तत्व
(त्वथ)

Drishyam Shariram

The formation of body is the manifestation that is seen or is visible and can also be visualized. The body is made of five tattvas, alongwith the Atman, with physical, mental, vital, gnostic and blissful properties.

1.15 हृदये चित्तसंघाट्टात् दृश्यस्वापदर्शनम् ॥

हृदयस मंज च्यथ कि संघाट सुत्य दृश्यमान जगत्
(संसार) ज़न निद्रायि मंज इवान बारसस ।

Hridaye Chitta-sanghattat Drishya-svaap-Darshanam

The Chitta, which is a synthesis of wakefulness and that of sleep abides within the heart. (Here Hridaya means the essence of life, a miracle of existence.)

1.16 शुद्धतत्त्व संधानादवाऽपशुशक्तिः ॥

शोद त्वथकि, संधान सुत्य (स्योद आसुनु सुत्य) छु
तसुन्द आसुन छु अपशुशक्ति—याने यथ अन्दर पशु भावुच
शख्ती आसि न । त्येलि छु आत्म स्वरूप ति शोद त्वथ ।

Shuddha tattva-Sandhana-d-va-apashu shaktih

His existence is visible, because of His existence in the Shuddha Tattva – 'Thatness of Purity alone'. That destroys all the wild nature in a man, which is to be free from dualism. That is pure Shiva-consciousness.

1.17 वितर्क आत्मज्ञानम् ॥

आत्मज्ञान या आत्महुक अनुभव छु वितर्क (व्यतर्क), अख
व्यचार—व्यमरुश या चिन्तन (च्यनतन)

Vitarka Atmajnanam

Going to the Ultimate, which is the knowledge of the self through Vitarka – inference is also a process.

1.18 लोकानन्दः समाधिसुखम् ।।

सारिनुय लूकन, 14 भवनन हुन्द आनन्द छु मेलान समाधि (समोज) मंज गछनुकि स्वखु सुत्य ।

Lokanandah Samadhi Sukham

Sukha-Sattvic happiness leads to realize the bliss of the Lokas, or realms, said to be fourteen in number. Attainment of the Samadhi is the Ultimate happiness, which is pleasant within the cosmic worlds or locations.

1.19 शक्तिसंधाने शरीरोत्पत्तिः ।।

शक्ती हुन्दिस संधान सुती छि शरीर उत्पत्ति (वोतपती)

Shakti Sandhane Sharirotapattih

The creation of the embodied soul is caused by the activation of Shakti.

1.20 भूतसंधान भूतपृथक्त्व विश्व संघट्टाः ।।

भूत/पदार्थन हुन्द इकवट करुन अथवा पदार्थन ब्योन ब्योन करुन, बेयि (समय, स्थानुकि प्रभाव सुत्य जुदा (अलाहयुदु) सपेदमुत्य वस्तु/पदार्थ पननि असली स्थिति या रोयि खोयि मंज अनुनुय छु विश्व (वेश्व या जगतुच परिभाषा) ।

Bhuta Sandhana, Bhuta Prithaktva-Vishwa Sanghattah.

Assimilation or integration of the particles, and or disintegration of the particles or atoms, caused by the effects of time, place, situation do create this universe.

1.21 शुद्धविद्योदयाच्चक्रेशत्वसिद्धिः ॥

शोद विद्या उदयस (विद्या हुन्दि वोदय सपदनु) सुत्य
छि चक्रीश्वरुच सिद्धि प्राप्त सपदान

Shudhavidyodat - Chakreshtva Siddih

The perfection in understanding the core of the Chakrashwara is possible only, when the aspirant develops the Shuddha Vidya within, or the Shuddha Vidya is invoked in him by the Guru.

1.22 महाह्रदान संधानान्मंत्र वीर्यानुभवः ॥

सारिनुय मंत्रन हुन्दि शक्ति (शक्ती) हुन्द आगुर छु सारभूत
अनुसंधान कैरिथ आत्मानुभव करुन । महाह्रत गव संवित् । यिहाँय
छि पराशक्ति, अमी सुत्य छु वीर्य पराक्रम ऊर्जा हुन्जि क्षमतायि
हुन्द अनुभव सपदान । यि छि पराशक्ति बेयि परा हन्ता

Mahahridan-Sandhanat-Mantra virya - Anubhava

The quintessential of all the Mantras, lies in the source of understanding the potency within. This is to be known as the innate nature of Para-परा शक्ति Shakti and or परा हन्ता Para Hanta - transcendental I-ness

इति शाम्भवोपायः

शम्भावोपाय सपद्यव समाप्त

Here, ends the Shambhava-Upaya

शाक्तोपायः

शाक्त वोपाय

Shaktopaya (Means of awakening through Shakti, which is an unbroken chain of awareness)

2.1 चितं मंत्र॥

च्यथ छु मंत्र

Chittam Mantra

Chitta, the basic mental consciousness is Mantra. It being the essential consciousness of the spirit (Mantra is that combination of letters/phonemes, that saves the mind. Thus Mantra is the saviour of the mind.

2.2 प्रयत्नः साधकः॥

साधक सुन्धि साधनायि हुन्द प्रयत्न छु प्रयास या उद्योग ।

Prayatna Sadhakah

The aspirant or a practitioner is to undergo effort.

2.3 विद्या शरीर सत्ता मंत्ररहस्यम्॥

शरीर रूपी सत्ता (स्वस्थ शरीर) छि मंत्रुचि रहस्य ज्ञाननुच
विद्या

Vidya Sharira Satta Mantra Rahasyam

The fitness of the body is the Vidya aspect of the secrets of Mantra, or the quintessential of the Mantra lies in the true Vidya, associated with the existence of the body consciousness. Vidya is eternal knowledge.

2.4 गर्भे चित्तविकासोऽविशिष्ट विद्या स्वपनः॥

गर्भस मन्त्रं चित्तं (मनुक) विकास सपदिथ, विशेष रुपस
मन्त्रं विद्या ति छि स्वप्नवत आसान

Garbhe Chitta Vikasu Avishashta-Vidya Svapanah

The consciousness and mental cognition is developed in the Garbha—mother's womb of the fetus. After birth, the qualified Vidya looks like a dream state, which is relative or subjective knowledge.

2.5 विद्यासमुत्थने स्वाभाविके खेचरी शिवास्था॥

विद्यायि हुन्द थज्जर प्रावनुकिस स्वभावस मन्त्र 'खेचरी'
अवस्थयि छु नाव शैवी अवस्था ।

Vidya Samuthane Svabhavika Khechari Shivavastha

Khechari Shiva consciousness or Shaivi State of mind, is evolved only, when the Vidya aspect rises to its acme or the highest point of realization. Khechari state is recommended by the Guru to be carried on during his presence, till it is completely mastered.

2.6 गुरुरोपायः॥

गुरु छु उपाय — वोपाय

Guruopaya

The means to understand the technique is through the blessings of one's genuine Guru. Guru guides according to the mental capacity of the disciple.

2.7 मातृका चक्र - सम्बोधः ॥

मातृकायि यन हुन्द चक्र (चँखुर) छुं सम्बोधन या
सम्यक् प्रकाश । यि छु पूर्ण व्यकास

Matrika Chakra Sambodha

The Prakashaor illumination is in harmony within the Matrika Chakra (as said in the कादि and हादि विद्या) prescribed by the Guru to the Shishya. It s the Agamic alphabet at the right place in the Matrika Chakra.

2.8 शरीरं हविः ॥

शरीरुय छु हवन, हविः गव दिवताहन बापथ आज्य, अन्न,
या तिल होम करुन । शरीरुय छु आहुति बनान ।

Shariram Havih

The body is itself made of अन्नमय कोष, which in reality is an offering to the Divine. The food is the body. Hence body consciouness is the integral part of the Shiva consciousness.

2.9 ज्ञानमन्नम ॥

ज्ञान (ग्यानुय) छु अन्न

Jnanam-annam

Anna – the food, consumed by the embodied soul or Jivatma is the knowledge aspect of Shiva. Jnana is consciousness; it is super excellence, knowledge of the self or Shiva consciousness. अन्न/Anna is for realizing the Supreme Divinity and awareness of taking it as a food is Jnana – the knowledge of being Agni itself, which is the mouth of the Devatas, as every thing is consumed by Agni.

2.10 विद्यासंहारे तदुत्थ स्वप्नदर्शनम् ।।

विद्या हुन्दिस समहार (संहार/नाश) गछनस प्यठ छु
स्वप्न अवस्थायि मंज वुछमुत जगत वोदयस यिवान ।

Vidyasamhare tadutha Svapna Darshanam

When Vidya gets destroyed, then comes the dreams, and the world of dreams are being created by the human being, as he/she is being bereft of Vidya - the conscious mind of the being, as Jivatma.

इति शाक्तोपायः

(शाक्तोपाय गव समाप्त)

Here, ends the Shaktopaya

अथ आणवोपायः

आणव — वोपाय

ATHAANAVA UPAYA

Now starts the Anava-non intrincating methodology or no means to be undertaken or done, for the advanced aspirants.

3.1 आत्मा चित्तम॥

आत्मा छु च्यथ

Atma Chittam

Atma is the direct and immediate knowledge. Chittam has many connotations as : deliberation, mind, heart.

3.2 ज्ञानं बन्धः॥

ज्ञान (ग्यान) छु बन्धन या पाँचन तत्त्वन सुत्य लँगिथ गछुन ।

Jnanam Bhandah

Material or physical knowledge causes bondage or associaton.

3.3 कलादीनां तत्त्वानां अविवेको माया॥

कला इत्यादि—बेयि तत्त्वन हुन्द अविवेक/गाटुजार आसनु गयि माया ।

Kaladinam Tattvanam Aviveko-Maya

Maya is the lack of discretion of the Tattvas, such as Kala tattva etc. of transformation Kala is the art of association.

3.4 शरीरे संहारः कलानाम् ।।

शरीरस मंज छु कलायन हुन्द सम्हार (नाश) सपदान

Sharire Samharah Kalaanam

The transformation ceases to be in the body of the Kalaa-tattvas, which are inherent in a Sadhaka.

3.5 नाडी संहार भूतजय भूत कैवल्य भूत प्रथक्त्वानि ।।

नाडियन हुन्द सम्हार गव भूतजय, अर्थात् तत्त्व (त्वथ) पानस अधीन रोजुन । भूत कैवल्य — त्वथन निश मन ब्योन थुवुन

Nadi Samhara Bhuta Jaya - Bhuta Kaivalya Bhuta Prathaktani

The quitting or being separate from the Nadis-vital channels is within the Upaya or means. This is the liberation from being existent (Bhuta Kaivalya), associated with the भूतजय (having mastery over the material existence).

3.6 मोहावरणात्सिद्धिः ।।

मोहन (मूहन) हुन्दि आवरण — वोल्ति निश ब्यनता (भिन्नता) छि सिद्धि हुन्द कारण ।

Mohavarnat-Siddhih

Perfection is attainable, being free from the delusion.

3.7 तदाह-मोहजयादनन्ताभोगात् सहजविद्याजयः ।।

पतु वोनहसः— “मूहस पेठ जय प्रावुन, अनन्तस मंज ऑन्जरिथ गछुन गव सहज विद्यायि मंज जय प्राप्त करुन” ।

Tadah-Mohajayat-Ananta Bhogat – Sahajvidyajayah

Then said: "Overcoming delusion, the true and innate knowledge is attained by extending the limits upto infinity".

3.8 जाग्रद् द्वितीयकरः ।।

जाग्रथ आसुनुय गव दोयुम प्रकाश ।

Jagrad Dvitiya Karah

Wakefulness is the second ray of consciousness.

3.9 नर्तक आत्मा ।।

नचन गौर य नचनवोल छु आत्मा

Nartaka Atma

The actor/dancer is the Self.

3.10 रंगोऽन्तरात्मा ।।

रंगमंच छु अन्द्रिय आत्मा (युस दृश्यमान छु)

Rango Antaratma

The innerself is the stage for acting. It needs to be visualized.

3.11 इत्थमन्तरात्मरङ्गे नृत्यत्तोऽसि, प्रेक्षकाणीन्द्रियाणि ।।

यि नृत्य करुन-नचन छु अन्तरात्माहुक रंग । वुछन वोल
छु इन्द्रियव सान मूजूद सदा आसान ।

Ittham-Antaratma range - Nrityosi, Prekshakani-Indriyani

Within the inner recesses of Antaratma-inner being the dancer's senses are there to view that dance.

3.12 धीवशात् सत्त्वसिद्धिः ।।

बुद्धि (बुद्ध) वशास मंज सपदिथ छि तत्त्वन हुंज सिद्धि सपदान ।

Thee vashat-Sattva-Siddhih

The perfection in its purest form is attained, when intellect is put under one's control. It is all intuition.

3.13 सिद्धः स्वतन्त्रभावः ।।

तवय छु स्वतन्त्र भाव स्यद्ध सपदान ।

Siddha Svatntrabhavah

The Svatantra/Svachhanda or free will nature gets perfected like that, where every atom is under one's own will power.

3.14 एष स्वतंत्रभावोऽस्य, यथा तन्त्र तथा अन्यत्र ।।

अम्युक स्वतंत्रभाव छु इथुपॉट्य, यिथु पॉट्य तति, तिथु पॉट्य बेयि जायि ति ।

Esha Svatantra Bhavosya, Yatha tatra, Tatha-Anyatra

This is its innate free nature. As is it here, it is else there. (There is oneness of the free will, here, there and everywhere.)

3.15 न चैवमपि उदासीनेन, अनेन भाव्यम अपि तु बीजावधानम् ।।

बाक्यव भावव सुत्य ति गच्छि नु सु (यूगी) उदॉस्य (मनु किन्य दुःखी) सपदुन, बीजस गच्छि व्यदिथ या जॉनिरॉविथ रोजुन ।

(अवधान गव प्रकाशस मंज वुछुन, पॉर्यजान करुन्य, तु साक्षी रोजुन संवित, स्वरूपस)

Na Chaivampi Udaseenena, Anena Bhavyam Api Tu Bija Avadhanam

The Yogi/seeker should never become in different with other emotive processes. He needs to be aware of prakasha to go in for the Eternal light, and be a witness to that Eternal Prakasha, which is Shiva.

3.16 आसनस्थ सुखं हृदे निमज्जति ।।

आसनस प्यठ विहित गच्छि स्वख सान पौठ्य हृदयस
(सम्सारस) मंज अँज्जय मँज्जय गछुन ।

Asantha Sukham Hride Nimajjati

Seated on the Sukha Asana/Yogic posture of ease, contemplation should be made on one's heart. Here 'Hridaye' means the Vishwa Jagat or universal self.

विधि: विधि -Procedure/Invocation

तदेव नाडी संहाराद्याणवोपाय क्रमासादित महोजयोन्मज्जु
च्छुद्ध विद्यात्मक शाक्त बलासाद् प्रकर्षाद् आत्मीकृत परामृत
हृदात्मके शाम्भव पदो योगी

तमि पतु छु आणवोपाय, येति जन प्राणन हुन्द प्रवाह-श्वास,
उच्छवास (वोशास) छुनु रोजान एकाग्र भावस मंज । तमि पतु छि
शुद्धविद्या उदयस (वोदयस) सपदान, सुती छस शाम्भवी अवस्था
जौहिर सपदान, क्रम पतु क्रमु, छुस हीथ बनान, सु छु परम
अमृतुक आस्वादन (प्राप्ति) करान, यमि सुत्य तसुंद शैवी हृदय
(जगत) छु वोल्सनस यिवान ।

Tadeva Nadi Samhara - Adya - Anvava - Upaya krama
Sadita Mohojayonmaju ch - Shudha Vidyatmak Shakta Bal sad
Prakarshad Atmikrit Paramrt Haridatmike Shambhava Pado Yogi.

Thus evolves the Anavopaya, where there is control over the vital breath of प्राण Prana-अपान Apana, व्यान Vyana, उदान Udhana and समान Samana. After that the Shuddha Vidya evolves/manifests, followed by the Shambhavi state of existence. That Shambavi Avastha is identical with the blissful state of Shiva-Consciousness, the very essence of Shiva-Advaita, Shiva's Abhedha nature, which is immortality.

3.17 स्वमात्रानिर्माणमापादयति ।।

पौन्य पानय चीतनायि हुन्द निर्माण करान करान सिद्धि प्राप्त करान

Svamatra Nirmanamapadayati

Creating himself perfectly but effortlessly is the state, where he receives or realizes the Advaita consciousness, within world.

3.18 विद्या विनाशे जन्मविनाशः ।।

विद्या स्थिर रोजनस प्यठ छु जन्मन निश मुक्ती मेलान

Vidya, Avinashe Janma Vinashah

As limited knowledge is transcended, and leans to the higher realms, the birth is transcended for merging with Shiva-consciousness.

3.19 कवर्गादिषु माहेश्वर्दाद्याः पशुमातरः ।।

माहेश्वरी शक्ति बेयि, यिम 'क' वर्गस मंज आवरिथ छि, या ह्यनु छि आमुत्य बाकयन वर्गन मंज ति, तिम छि तत्य अधीन भावस मंज पशुवत आसान, याने कि मनुष्य ऑसिथ ति छि तिम पशुभाव किस स्वरूपस मंज आसान ।

kavargadishu Maheshvaradya Pashu Mantrah

‘क’ K family of Sanskrit Varnamala, including some of the Maheshvara sutra, are not independent as these get structured with the Shiva consciousness of vowel, which are phonemes.

3.20 त्रिषुचतुर्थ तैलवदासेच्यम् ।।

चूरिम अवस्था गच्छि त्रयन अवस्थायन प्यठ तील सुत्य आवरन्य । ‘असिच्य’ शब्द गव सगद्युन । तील शब्द छु नुजदीकी हुन्द शब्द ।

Trishu Chaturtha Tailwad-Asechyam

The fourth state of Turiya consciousness, should be used to apply oil on the other three states of wakefulness, deep sleep and dream state. Oiling is to create intimacy. It is संवित् स्नेह as well which is pure in essence.

3.21 मग्नः स्वचित्तेन प्रविशेत्

प्रवेश गच्छि करुन पननि च्यंथ सुत्य । चेतनायि मंज मग्न रुजथुय

Magna Svachittena Pravishat

Absorbed in one's own Chitta/mind, one must penetrate on the Varnas-phonemes with concentration. These are the Hatrikan of the Agama Shastra.

3.22 प्राण समाचारे समदर्शनम् ।।

प्राणन हुन्द आचरण (तुल त्राव) छु सम्यक् दर्शन (सम दृष्टि भाव)

Prana Samachare Samdarshanam

The harmony of oneness is realized, when the Pranas or vital breath begins to move slowly out toward the external state.

3.23 मध्येऽवरप्रस्वः ।।

मुंजमि अवस्थायि मंज छि हीन अवस्थायि हुन्ज उत्पत्ति ।

Madhye Varaprasarah

In the intermediate stage, some unfortunate cannot hold Shiva in other stages. 'अवर'- 'Avara' means, not competent to undertake Shiva-concentration, and to be in tune with that frequency of time and place.

3.24 मात्रा स्वप्रत्यय संधाने नस्तस्य पुनरुत्थानम् ।।

येलि जंन पननि आसनुक आभास, बासनुकिस आसुनु सुत्य यकुत करि, त्येलि छु तसुन्द पुनर उत्थान सपदान, अर्थात् वोथवुन बनाना ।

Matra Svapratyaya Sandhane Nastasya Purnaruttham

When the Sadhaka undergoes the process of being and becoming into single entity, then alone there will be resurrection in the sense of consciousness. That is full awareness.

3.25 इत्थमासादित प्रकर्षो योगी शिव तुल्यो जायते ।।

इथ पौठय् छु योगी प्रखर रुपस मंज साधना करिथ ह्यकान, तमि पतय छु योगी शिवस ह्युव बनान ।

Ithamastedit Prakasho Yogi Shivatuly, Jayate.

Thus the Yogi undergoes severe penances by dint of this determined awareness. Then the Yogi recognizes himself Shiva in the non-dual realm of understanding.

3.26 शरीरवृत्तिर्व्रतम् ।।

शरीर च वृत्ति (व्रत्तु) छु व्रत

Sharira Vrittiv-vrattam

The bodily action is the vow to attain Shiva nature.

3.27 एवं विधस्य अस्य कथा जपः ।।

कथा जप छु अम्युक अख विधान

Evam Vidhasya Asya Katha Japah

The method thus being is discoursing and recitation of Japam. Discoursing is conveying, showing enlightenment. Japam is repetition of the Mantra.

3.28 ईदृजपव्रतवतोऽस्य चर्यामाह - दानमात्म ज्ञानम् ।।

किथु पौढ्य इयु करन् युथ जप; तु व्रथ थवनु ब्येयि क्रिया
यिहौय करुन्य । यी छु आत्म ज्ञान ।

**Idrig Japa Vritavato-sya Charyamah Danamatm
Jnanana**

How to undergo this process ? The solution is self - knowledge in the Daana/the faculty of giving spiritual knowledge to one's own self.

3.29 योऽविपस्थो ज्ञाहेतुश्च ।।

युस ज्ञन शक्ति चक्रस मंज तल्लीन आसि, सुय छु तसन्दि
बापथ हेतु (कारण) बनान ।

Yoavipastho Jnahetushcha

The master, who himself is absorbed in the Shakti Chakra (of Chakreshvara), can become instrumental in imparting the correct and appropriate knowledge, to the aspirants.

3.30 अस्य च स्वशक्ति प्रचयोऽस्य विश्वम् ।।

अमिसु यूगी सुन्दि ति किन्य छु विश्व जगत असुन्दुय
विस्तार (व्यस्तार) ।

Asya cha-sva Shakti Prachayo Asya-vishram

This understanding of universe, is purely an extension of his own Shakti Chakra.

3.31 स्थिति लयौ ।।

यिहॉय छि स्थिति बैयि लय ति ।

Sthiti-Layo

Sustenance and merger are within the innate nature of Yogi, because of his absorption in the Shakti Chakra. of Shri Yantra.

3.32 तत्प्रवृत्तावप्यनिरासः संवेत्तृभावात् ।।

योदवय जगतुचि व्यवस्थायि मंज छि यिवान लगातार
बदलाव, तोत्य छुनु योगी सुन्जि चेतनाय मंज कौह ति प्रभाव
प्यवान । क्याजि तमिस छु आम्युक पूर पौट्य ह्यस आसान ।

Tat Pravrittavapya Nirasah Samvettribhavat

There is always an expansion in the entire universe, which is the glory of Shiva. That is the reason, the Yogi does not get subject to any change, as he/she is aware of his or her consciousness of being Shiva, in all the states of mind.

3.33 अस्य योगिनः सुखदुःखयोर्बहिर्मननम् ।।

अमिस योगी सुन्द स्वख तु दुवख छु कीवल न्येबरुम हाले
समसारुच व्यवस्था ।

Asya Yoginah Sukh-dukhyor Bahir Mananam

The pleasure and pain, are merely external happenings for the Yogi. It is not effecting in any way with the true awareness of the Yogi.

3.34 तद्विमुक्तसु केवली ।।

तमि मंज विमुक्ति (व्यमोख्ती) छि तसुन्द कैवल्य अवस्था

Tadvimuktasu Kevali

Being free from that state is verily, Kevali, which stands for oneness, unique identity, with Shiva - the Ultimate.

3.35 मोहप्रतिसंहतस्तु कर्मात्मा ।।

मूहस मंज आवरिथ, मगर प्रथ कर्मस मंज लिप्त ति, छु ब्येयि आसुन ।

Mohapratismahatamstu, Karmatima

Not only engrossed with Moha-delusion, but also with the Karmas (fallen in nature), can cause a Yogi to be fallen. Hence, a caution, it denotes.

3.36 भेदतिरस्कारे सर्गान्तर कर्मत्वम् ।।

भेद द्वैतस तिरस्कार करिथ, यूगी छु ह्यकान नोव सर्ग -सृष्टि ति निर्माण करिथ ।

Bhedatiraskare Sargantar Karmatvam

Shunning all the implication of Dvaita which is dualistic approach between the seeker and Shiva, he has the potential to create the new creation, which is adored as Sarga in the universe.

3.37 न च एतदस्य असंभाव्यम् यतः

करण शक्तिः स्वतोऽनुभवात् ।।

कॅह ति छुनु नामुमकिन, पननि अनुभव सुत्य हयेकि कर्तृत्व शक्ति या काँह क्रिया करनुच शक्ति आवरॉवित ।

Na Cha Etadsya Asambhavyam Yatah Karana Shaktih Svatonubhavaat.

Nothing is impossible for a Yogi. He can do and be engaged in doing any creativity through his Anubhava which is the Yogic experience. It is his free will.

3.38 त्रिपदाद्यनु प्राणनम् ।।

यिमन त्रयन अवस्थायन मंज ति छु प्राणन हुन्द संचार अथवा प्राण सॅन्दरन सपदान ।

Tripodadynnu Prananam.

Three fold is the working of the प्राण Pranas-vital breath, during wakeful state, dream and deep sleep. The Yogi needs to infuse the bliss in all the three state of the vital breath.

3.39 चित्तस्थिति वच्छरीर करण बाह्येषु ।।

चित्त (च्यथ रूपी मनचि) स्थिति हुन्दि पॉट्य ति छु शरीरक्यन शेष अंगन ति आध्यात्मिक अनुभव सपदान ।

Chitstthiti Vachcharira Karan Bahyeshu

The other organs of the body get energized and become receptive of getting the spiritual experience, as does the Chitta or mind receives.

3.40 अभिलाषाद्बहिर्गति संवाहयस्य ॥

नेबरियं अभिलाषायि थवान थवान छु मनुष्य वारियाहन
आवलन्यन मन्ज यिवान हयनु ।

Abhilashad Bahirgati Samvahyasya

Because of the desires, the Yogi can fall back into delusion and gets trapped outside the institutional awareness, which is descent from the above.

3.41 तदारूढ प्रमितेस्तत्क्षयाज्जीव संक्षयः ॥

तमिस यूगी सुन्द, युस तुरीय अवस्थायि मंज आसि रोजान,
तसुन्द जीवन छु क्षय सपदान/शैवी अवस्थामि मंज च्यथ वैथुर
करान ।

Tadaruda Pramite Stat Kshayaj Jiva Samkhaya

The Yogi who abides in the Turiya/transcendental state of awareness, is verily reaching the ultimate of his Shiva existence. He becomes Jivan Mukta-a liberated soul, highly identical with That, where there is no ignorance.

3.42 भूतकंचुको तदा विमुक्तो भूयः पतिसमः परः ॥

यसुन्द आसुन शरीर क्यन कञ्चुकन मंज कीवल निमित्त
मात्र आसि, सु छु म्बखतु सपदान, यिथु पाठ्य पानय थज
चेतना छि आसान ।

Bhuta Kanchake Tada Vimukto Bhuya Patisamah Parah

For a Yogi body consciousness is just like a cause of being in form. That Yogi is free from all bondages, as the transcendental being is always free. The Yogi is not bothered with the physical Kanchukas-veils or Sheaths, which put him into limits.

3.43 नैसर्गिकः प्राण सम्बन्धः ।।

प्राणनं हुन्द सम्बन्धं छु प्रकृति अथवा क्वदरती, यथ नैसर्गिक ति वनान छि ।

Naisargikah Prane Sambandah

Prana is the breathless breath and a vital force. The relationship between the embodied soul i.e., Jiva is all natural, an innate nature of being in life.

3.44 नासिकान्तर्मध्य संयमात् किमत्र सव्यापसव्य सौषुम्नेषु ।।

नसति किन्य प्राण शक्ति मंज रुजिथ खौवुर्य (अपसव्येन) गयि इडा, दैछिन (सव्येन) पिगङ्गला, बैयि मंजस सषुम्ना, पौर्यजान्य मंज अँनिथ प्रथ अवस्थायि हुन्द च्यथ व्यमर्श छु तवय रोजान ।

Nasikantrm Adhaya Sanyamaat Kimtra Svayapasaya Soshumneshu.

The consciousness, an innate nature associated with the Pranas - vital forces in the Jiva/embodied, soul through Prakasha-Vimarsha (Shiva and Shakti), is also realized through Chitta-Vimarsha, realizing the force of the Ida, Pingala-Sushumna, in the left, right and the middle of the Meru Danda/Spinal. Its awareness leads to the Kundalini awakening, which is the ultimate realization of Shakti and Shiva, within Jiva.

3.45 भूयः स्यात्प्रति मीलनम् ।।

बारम्बार छु यूगियस, प्रथ सात, प्रतिमीलन-आसनुक तु बासनुक म्युल सपदान । अँन्द्रयुम आसुन गव निमीलन, न्येबरिम गव उम्मीलन । युहोय गव निमेष तु उन्मेष ।

Bhuyah Syatpratimilanam

There is always a conjugation of Unmesha and Nimesha of the Yogi in which its coordination makes a Yogi to connect with Shiva. Yogi may see inward or outward, he/she is always, within that Supreme realm. This is coordination of Jiva with Shiva.

इति शिव सूत्र
शिव सूत्र वोत अन्द

Here, ends the Shiva Sutra

GLOSSARY

अणु— Anu	The Minutest, an atom.
आगम — Agama	A Divine revelation, a Super natural communication of appearance.
इच्छा — Iccha	Will to do any activity, an inherent Shakti of Shiva, is an innate nature.
उन्मेष — Unmesha	Opening of the eye, the vision, to celebrate manifestation, according to the Tantraloka.
कादि विद्या — Kadi vidya	A group of Mantras, related to Chakraeshwara, starting with 'क', within three units of Shakti Koota, Madhya Koota and Adya Koota. The alphabets being क ए इ ल ह्रीं; ह स क ह ल ह्रीं; स क ल ह्रीं।
कूट — Koota	A pillar, which happens to be the आधार—base of the मूल त्रिकोण/Basic triangle of the Chakreshwara. कूट is also codified Bijakshara.
जीव — Jiva	An embodied soul, also termed as नर in the Trika philosophy
नफकोटि समावेश — Nafakoti Samavesha	A quite different approach to the वर्णमाला (Sanskrit alphabets) depicting the

oneness of Shiva Shakti Union, as discussed in the Malini - Vijayottara Tantra. (A reference is in the Bahuroopa garbha)

The नफकोटि समावेश, a different expression of the Mantrik Varnamala, (Malini Chakra) is being invoked as under:

न ऋ ॠ लृ लृ थ च घ ई ण उ ऊ ब
क ख ग घ, अ व भ य उ ढ ठ झ ज
ज र ट प छ ल आ स अः ह ष क्ष
म श अ त ए ऐ ओ औ द फ ॥

त्रिक – Trika

Union of Shiva-Shakti and Anu or Shiva-Shakti Nara. Trika is the philosophy of Triadic nature.

Trika is त्रुक in Kashmiri, as said by Lalleshwari in her vaakh "त्रुक हैय आसख"

वृत्ति – Vritti

Being, existence, mode of leading life, through explanations.

वर्तिका – Varttika

Explanation, to understand the Kashmiri Shaivistic terminology, through annotations.

शिवः – Shiva

Shiva is Absolute Consciousness. It is Svachhanda free from all bondages to do any action in Svabhava or nature.

शक्ति – Shakti

Shakti is the apparent energy, full of strength and termed as Dwadasha Kali as well.

संजीवनी शारदा केन्द्र एक नज़र में

(इतिहास एवं गतिविधियाँ)

नमस्ते शारदे देवि, काश्मीर पुरवासिनी ।
त्वामहं प्रार्थये नित्यं, विद्या-ज्ञानं च देहि मे ॥

जम्बुद्वीपान्तर्गत भारत भूखण्ड में स्थित स्वर्गरूप ऋषिवाटिका कष्यप-मर (कष्मीर) में पुनः ज्ञान गरिमा का स्रोत फूट पड़े, भगवत स्वरूप तपस्वियों की सर्जनात्मक प्रतिभा सक्रिय हो उठे, शक्ति स्वरूप जननियों का वात्सल्य उमड़ पड़े, कर्मठ योद्धाओं का न्यायपूर्ण साहस चमक उठे— यही आकांक्षा आज के समाज के लिए संजीवनी है, जो माँ शारदा का मनोहारी लक्षण बन कर संजीवनी शारदा केन्द्र के रूप में प्रकट हुई है ।

सषस्त्र आतंकवाद के दौर में कष्मीर से निष्कासित राष्ट्र भक्त अल्पसंख्यक हिन्दुओं में धार्मिक, सांस्कृतिक एवं ऐतिहासिक चेतना को सुदृढ़ बनाने हेतु 1995 ई. में जम्मू क्षेत्र के आनंद नगर, बोड़ी में, संजीवनी शारदा केन्द्र की स्थापना हुई । कष्मीर के प्रति विस्थापित समुदाय के भावनात्मक लगाव को बल प्रदान करने हेतु केन्द्र वर्ष भर में कई गतिविधियों का संचालन करता आ रहा है ।

व्यावसायिक क्षेत्र: केन्द्र ने सर्वप्रथम युवावर्ग के लिए एक वर्षीय पाठ्यक्रमाधारित रेडियो, बिजली एवं टी. वी. प्रशिक्षण कक्षाओं की व्यवस्था की । बाद में कम्प्यूटर प्रशिक्षण की अत्यावश्यकता को दृष्टि में रखकर 2002 ई. में शारदा कम्प्यूटर प्रशिक्षण केन्द्र की स्थापना की गई । यह प्रशिक्षण केन्द्र भारत सरकार द्वारा प्रमाणित संस्थान के साथ सम्बद्ध होकर युवाओं को अन्य राज्यों में भी व्यवसाय प्राप्त करने में सहायक बन गया है ।

सांस्कृतिक जागरण क्षेत्र:— कभीर के गौरवमयी इतिहास, वहां के महापुरुषों के ज्ञानकोष को संरक्षित रखने, वहां की आध्यात्मिक विरासत को भावी पीढ़ी तक ले जाने के लिए केन्द्र ने प्रकाशन विभाग के अंतर्गत 'शारदा ग्रन्थ माला' के अनवरत प्रकाशन की योजना प्रारम्भ कर दी, अब तक इस योजना के अंतर्गत 19 पुस्तकें प्रकाशित हो चुकी हैं। वर्तमान में 'शारदा ग्रन्थ माला' का नाम संशोधित कर 'शारदा प्रकाशन' रखा गया है।

सेवा क्षेत्र:— केन्द्र द्वारा वस्तु भण्डार की व्यवस्था की गई है, जहां केन्द्र की प्रकाशित पुस्तकों के अतिरिक्त अन्य प्रकाशन की पुस्तकें भी उपलब्ध हैं। साथ ही अन्त्येष्टि संस्कार सामग्री भी रखी गई है।

विद्यार्थी इकाई :— विद्यार्थियों में कभीर की ऐतिहासिक जानकारी हेतु केन्द्र विद्यालय स्तर पर शारदा ज्ञानार्जन प्रतियोगिताओं का आयोजन करता आ रहा है। इन आयोजनों में मेधावी विद्यार्थियों को प्रोत्साहित करने हेतु प्रशस्ति पत्रों से भी सम्मानित किया जाता है।

मातृशक्ति क्षेत्र :— मातृशक्ति को संगठित करने तथा उनमें उत्साह बढ़ाने हेतु 'जंग त्रय' उत्सव और योग शिविरों का आयोजन भी केन्द्र द्वारा हो रहा है। महिलाओं में व्यावसायिक योग्यता हेतु सिलाई कक्षाओं की व्यवस्था भी की जाती है।

पठन-पाठन क्षेत्र :— शारदा भवन के प्रथम तल पर 'पण्डित कृष्णजू राजदान स्मृति कक्ष' में शारदा पुस्तकालय, वाचनालय एवं शोध कार्य की व्यवस्था की गई है।

संस्कार क्षेत्र — केन्द्र ने कई सामूहिक यज्ञोपवीत समारोह आयोजित किए हैं। आजकल अन्य सामाजिक संस्थाएं इस कार्य को गति दे रही हैं।

वार्षिक उत्सव :— प्रत्येक वर्ष केन्द्र सामूहिक महाशिवरात्रि, शारदाष्टमी तथा गुरु तेगबहादुर बलिदान दिवस के आयोजन के अतिरिक्त 1947-48 ई. में कबाइली आक्रमण में विस्मृत हुए शहीदों को श्रद्धांजलि अर्पित करता है। विलय दिवस के उपलक्ष्य में एक विशेष संगोष्ठी का भी आयोजन होता है। महाशिवरात्रि के अवसर पर वार्षिक

पंचाग के साथ एक प्रेरणा चित्र समाज को भेंट किया जाता है। शारदाष्टमी के अवसर पर एक महायज्ञ का अनुष्ठान किया जाता है तथा कष्मीर की शारदा संस्कृति को अपना अक्षुण्ण योगदान देने वाले महानुभावों/ संस्थाओं को शारदा पुरस्कार से सम्मानित किया जाता है। गत कुछ वर्षों से केन्द्र ने त्यागदिवस, आषा दिवस एवं विजय दिवस मनाने का भी श्री गणेश किया है।

चित्र प्रदर्शनी :- 'धर्म संस्थापनार्थाये संभवामि युगे युगे' उक्ति को विभिन्न काल खण्डों में जन्में घाटी के संत—महात्माओं एवं वीर पुरुषों ने प्रमाणित किया है। इन्हीं संत—महात्माओं एवं वीर पुरुषों की एक चित्र प्रदर्शनी शारदा भवन के सभागार में ही स्थापित की गई है। कष्मीरी भाषा की मूल लिपि 'षारदा' लुप्तप्राय हो रही है। इसे पुनर्जीवित करने के लिए केन्द्र समय—समय पर शारदा लिपि षिक्षण कक्षाओं का आयोजन करता आ रहा है।

शारदा यात्रा :-

माँ शारदा का मुख्य तीर्थ, पाक अधिकृत कष्मीर में स्थित है। इस ऐतिहासिक तीर्थ की यात्रा हेतु केन्द्र के प्रयास जारी है।

चिकित्सा क्षेत्र :- केन्द्र ने इसी वर्ष से रोगियों की सुविधा हेतु चिकित्सा वाहन (Ambulance) की सेवाएं आरम्भ की है।

केन्द्र में कार्यरत कार्यकर्ताओं की यही कामना है कि यह केन्द्र वास्तव में समाज का सांस्कृतिक, धार्मिक एवं पारम्परिक सेवा केन्द्र प्रमाणित हो, इसके लिए केन्द्र को सर्व साधारण जनता के अपनत्व एवं आर्थिक सहयोग की नितांत आवश्यकता है।

केन्द्र आयकर विभाग के साथ पंजीकृत है तथा केन्द्र को आयकर छूट (Income Tax Rebate) की धारा 80-G की सुविधा प्राप्त है।

डा. महाराजकृष्ण भरत

सम्पादक

प्रकाशन विभाग

संजीवनी शारदा केन्द्र



शंकर पल, दाछी ग्राम, श्रीनगर

Jandiyal Printing Press # 2553140